

The image is a composite of two horizontal panels of ancient Egyptian wall paintings. The top panel shows a series of figures in various states of labor and transport, including carrying loads on their heads and shoulders, and using tools like buckets and baskets. The bottom panel shows a group of figures, some carrying loads on their heads, standing in a line. The background of the paintings is a reddish-brown color with hieroglyphs and decorative elements. The text is overlaid in white with a black outline.

Identifying the Captives

of Israel according to
The Bible

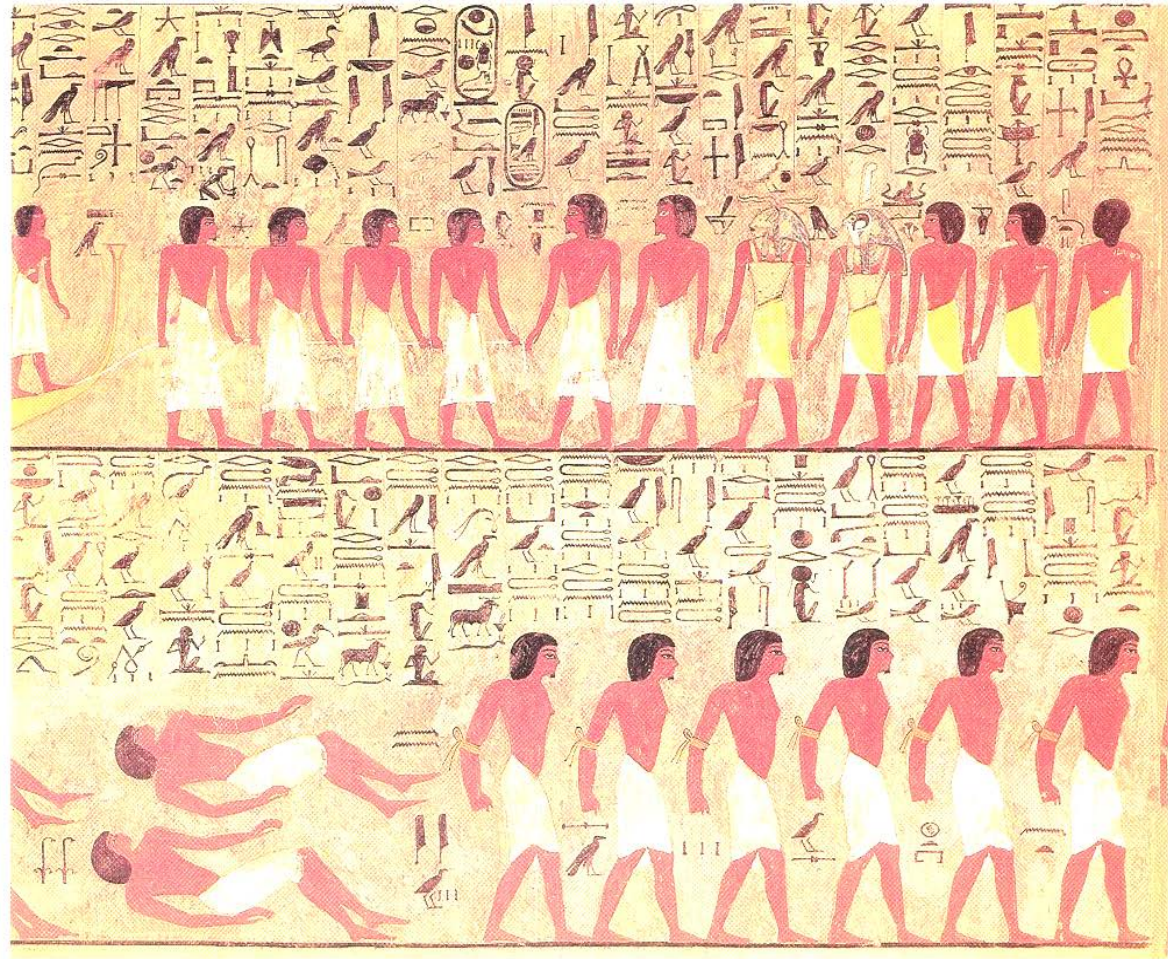
Egyptian statue of
Semitic prisoner,
19th-18th century B.C.
Bondage (slavery)
was the usual lot of
defeated foes.



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*"And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage . . ."
(Exodus 1:13-14).
Semitic captives are shown in this ancient Egyptian painting.*



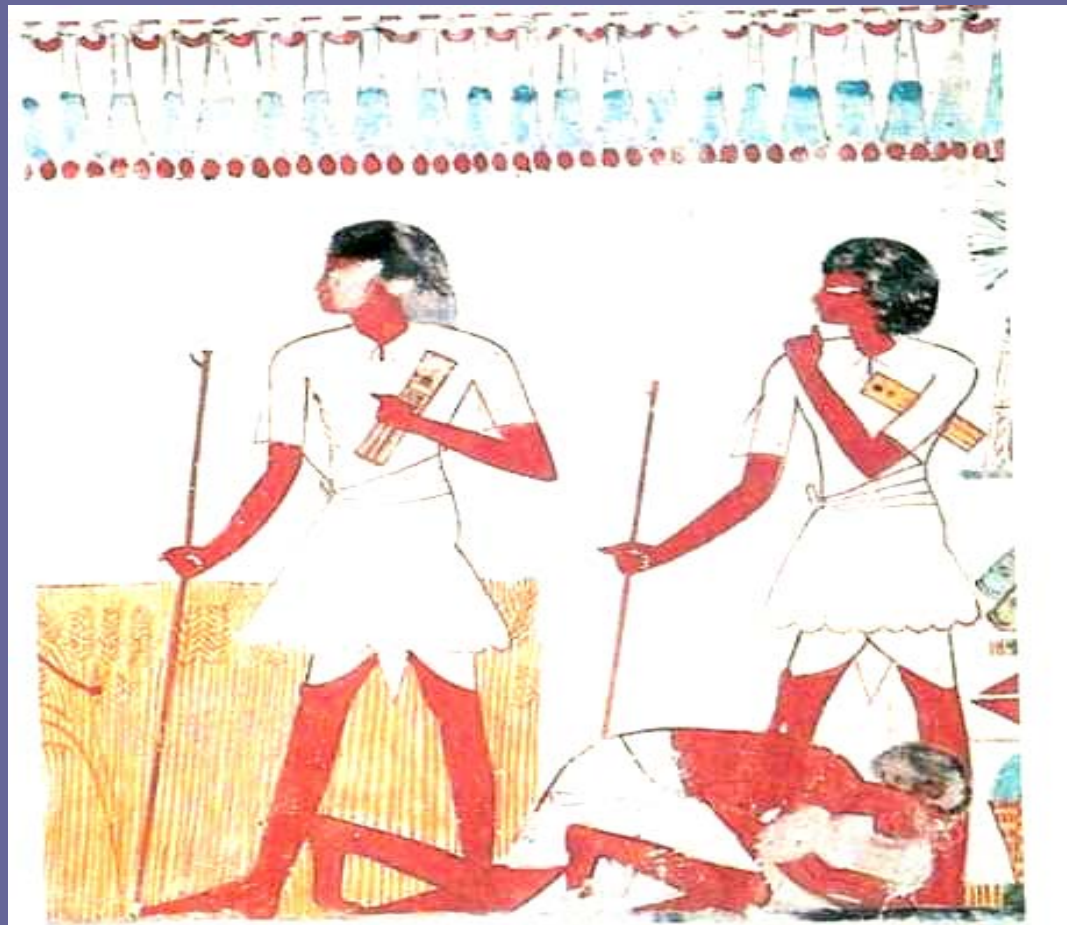
Semitic envoys bring gold and silver gifts to the Egyptian court (1400 B.C.). Ancient peoples presented gifts as tribute to royalty (2 Sam. 8:2), on festive occasions (Ps. 45:12; Esth. 9:19), or as part of a dowry (Gen. 34:12). Jacob sent a massive gift of livestock ahead of him when he went to meet Esau, out of fear that Esau still bore a grudge against him (Gen. 32:13-21).



they represented the others before the Lord and were responsible for Israel's spiritual well-being. Furthermore, the tithes and offerings the Israelites gave to God were in turn given by God to the Levites and the priests. The Levites were given as a gift to the priestly family of Aaron to aid them in the tabernacle and Temple. Throughout the system a delicate balance

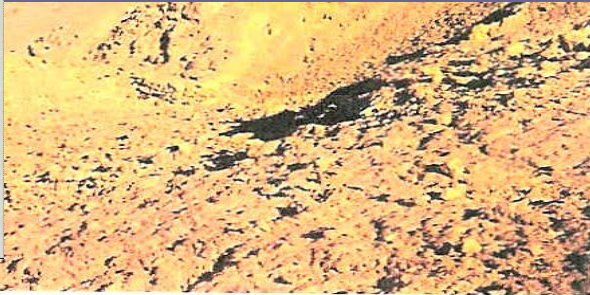
giving produces an obligation and repentment, but to "be perfect, therefore, your heavenly Father is perfect" (Mt. 5:48).

Looking back with the perspective provided by Jesus, we realize that from beginning God has given freely to humankind, often without an adequate return even thanks (Rom. 1:21). Even Isra

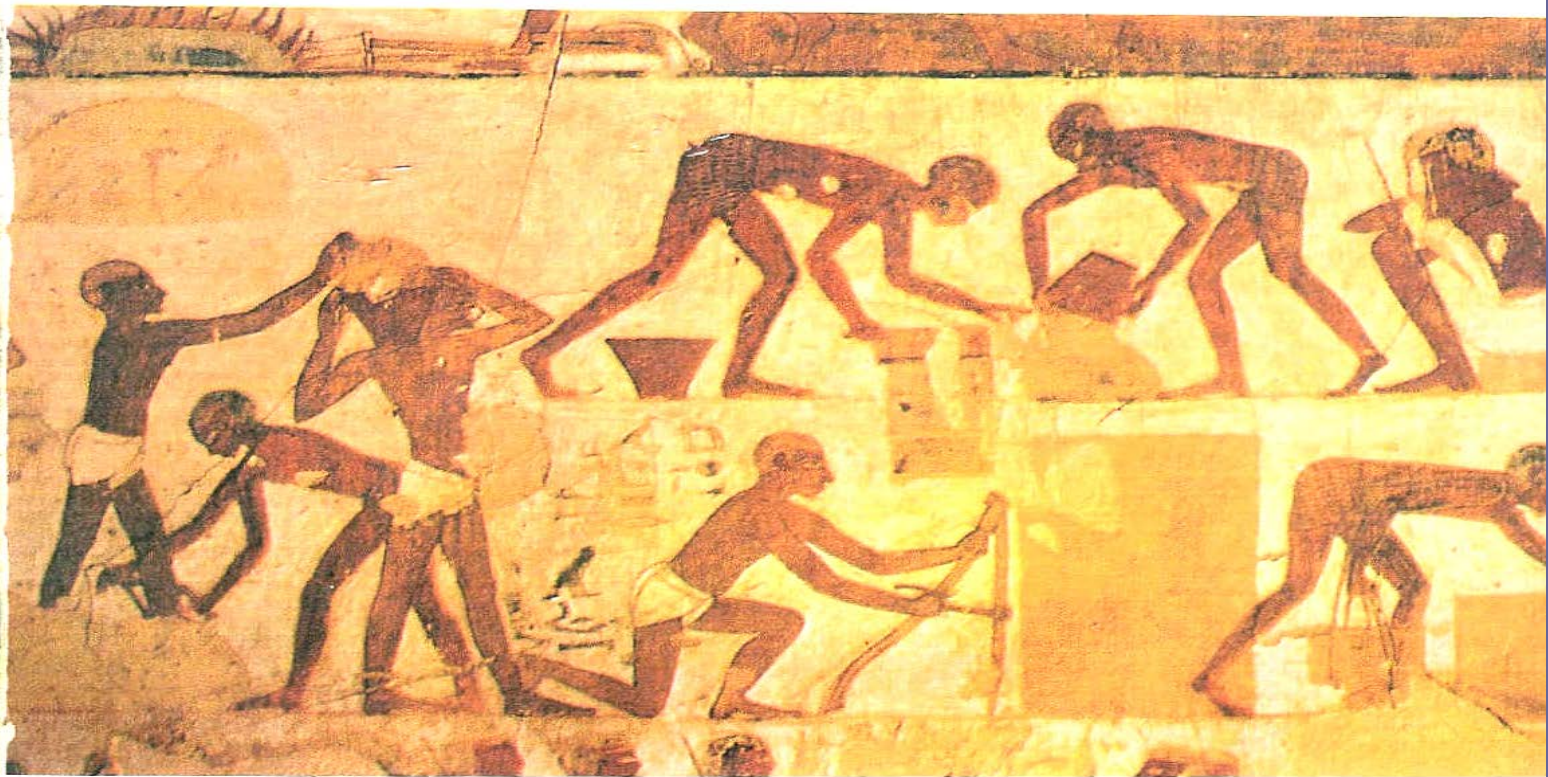


The expulsion of the Hyksos may have marked the end of Hebrew power in Egypt and the beginning of the descent into bondage. Here, a Semite humbles himself in an Egyptian tomb painting.

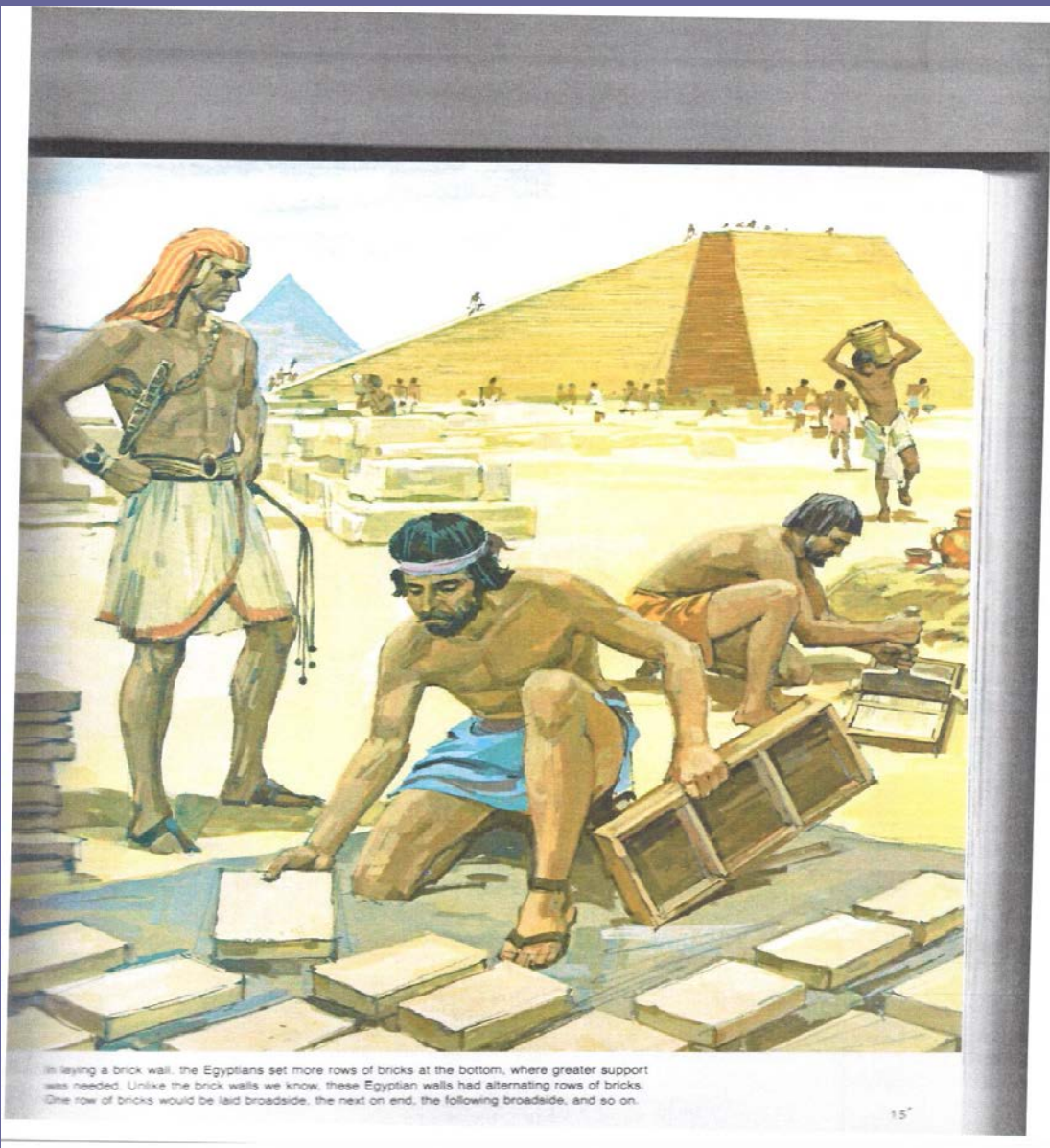
Below: mural painting from the tomb of Rekmire (fifteenth century B.C.) near Thebes in Upper Egypt. It depicts displaced persons (*khabiru*, Egyptian *'apiru*, hence Hebrews) as state slaves moulding bricks for public works. It was from this class that Moses led a group out of Egypt, which became 'Israel' after the Covenant experience at the holy mountain in Sinai.



Below: mural painting from the tomb of Rekmire (fifteenth century B.C.) near Thebes in Upper Egypt. It depicts displaced persons (*khabiru*, Egyptian *'apiru*, hence Hebrews) as state slaves moulding bricks for public works. It was from this class that Moses led a group out of Egypt, which became 'Israel' after the Covenant experience at the holy mountain in Sinai.



Hebrew Brick makers



In laying a brick wall, the Egyptians set more rows of bricks at the bottom, where greater support was needed. Unlike the brick walls we know, these Egyptian walls had alternating rows of bricks. One row of bricks would be laid broadside, the next on end, the following broadside, and so on.

Imposter brick makers The Book of Life Pg 15

Brickmaking captives depicted on a wall painting from the tomb of Rekhmira at Thebes (1533-1450 B.C.) Bearded foreigners, under the supervision of an Egyptian (with stick far right), gather water and work mud and straw together into molds. At top left a worker lifts a mold from a sun-dried brick. At far right a worker carries cured bricks to building site. Israelite workers were making bricks in Egypt at the time this was painted.

by the time it was not uncommon to make bricks in a kiln.

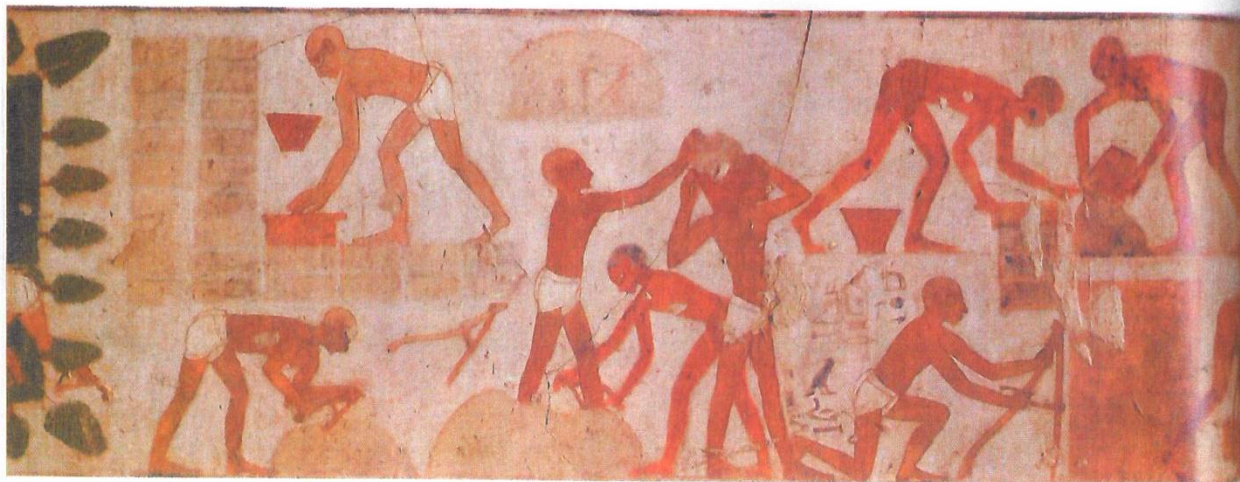
Egyptian records reveal the difficulty in making bricks. In one case some 600 workmen produced only 39,118 bricks a day, about 65 bricks per man. Today four men make about 3,000 bricks a day. It is no wonder that Israelite workmen in Egypt were frustrated when they were ordered to gather their own straw, yet their daily quota of bricks was left the same (Ex. 5:18).

Isaiah 65:3 condemns Israel's altars of brick. Altars used in the worship of Yahweh were to be made only of earth or uncut stone (Ex. 20:24-26).

bride and bridegroom A woman and man about to be married, or those recently married.

We may draw many parallels between the wedding practices of biblical times and Christian teaching. For instance, the groom came to the bride's house to escort her to his home; Jesus will return to earth to escort his Church to heaven (1 Th. 4:13-18). Again, the father of the groom selected the bride, but she had a right to refuse him (Gen. 24); God the Father "chose us in him before the creation of the world" (Eph. 1:4), yet only those who choose to receive the Son establish a personal relationship with him (Jn. 1:12).

Paul applies the image of bride and groom in a distinctive way. Christ "loved the church and gave himself up for her, to make her holy, . . . to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy



Brickmaking captives

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King Tut Great People of the Bible, Pg. 68



When the tomb of Egyptian king Tutankhamen was discovered virtually intact in the 1920s, it yielded a breathtaking collection of art objects from the 14th century B.C.—just a few years before the Exodus. Above is a panel from Tutankhamen's throne showing the youthful king speaking to his adoring queen.

thing for sacred use; to hold sacred; reverence as holy.

HAM (hām, Heb. *hām*, perhaps *hot*). 1. The youngest son of Noah, born probably about 96 years before the Flood; and one of the eight persons to live through the Flood. He became the progenitor of the dark races; not the Negroes, but the Egyptians, Ethiopians, Libyans and Canaanites. (Gen. 10:6-20). His indecency, when his father lay drunken, brought a curse upon Canaan (Gen. 9:20-27).

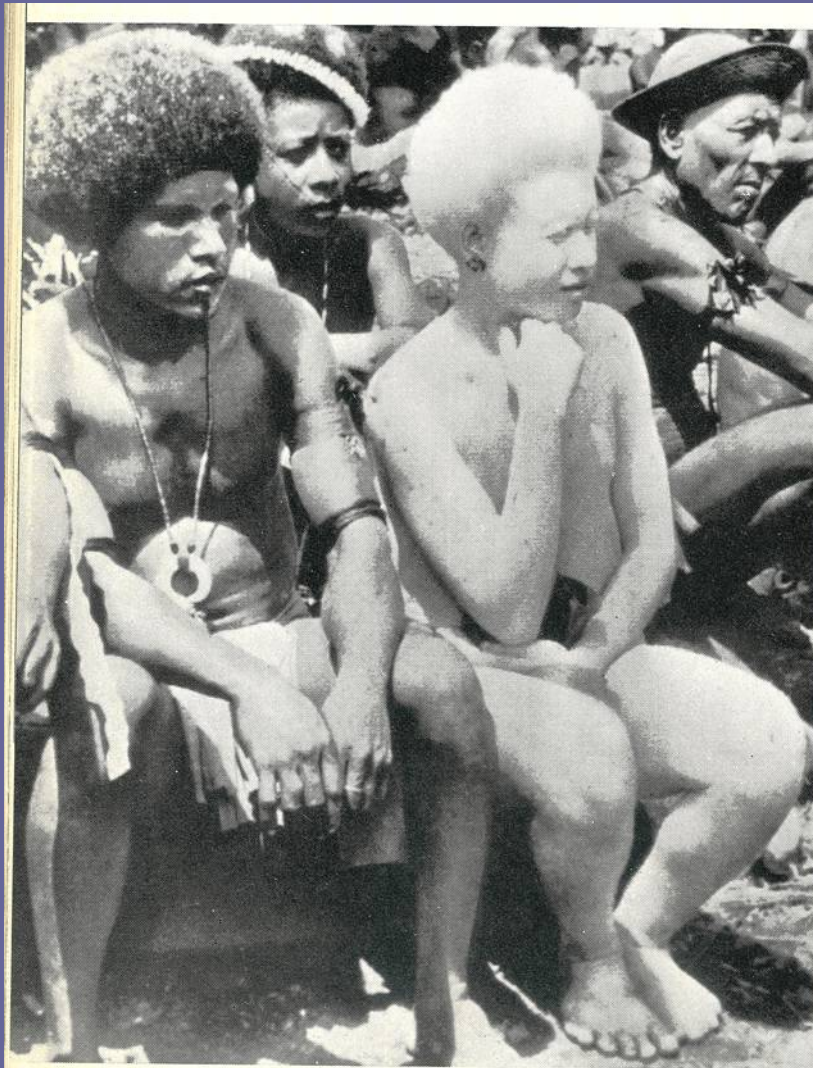
2. A city of the Zuzim, E of the Jordan (Gen. 14:5). This is not the same word as the son of Noah.

3. The descendants of the original Ham (Ps. 78:51; 105:23; 106:22). In these passages "Ham" is used as another name for Egypt as representing Ham's principal descendants.

HAMAN (hā'mān, Heb. *hāmān*), the great enemy

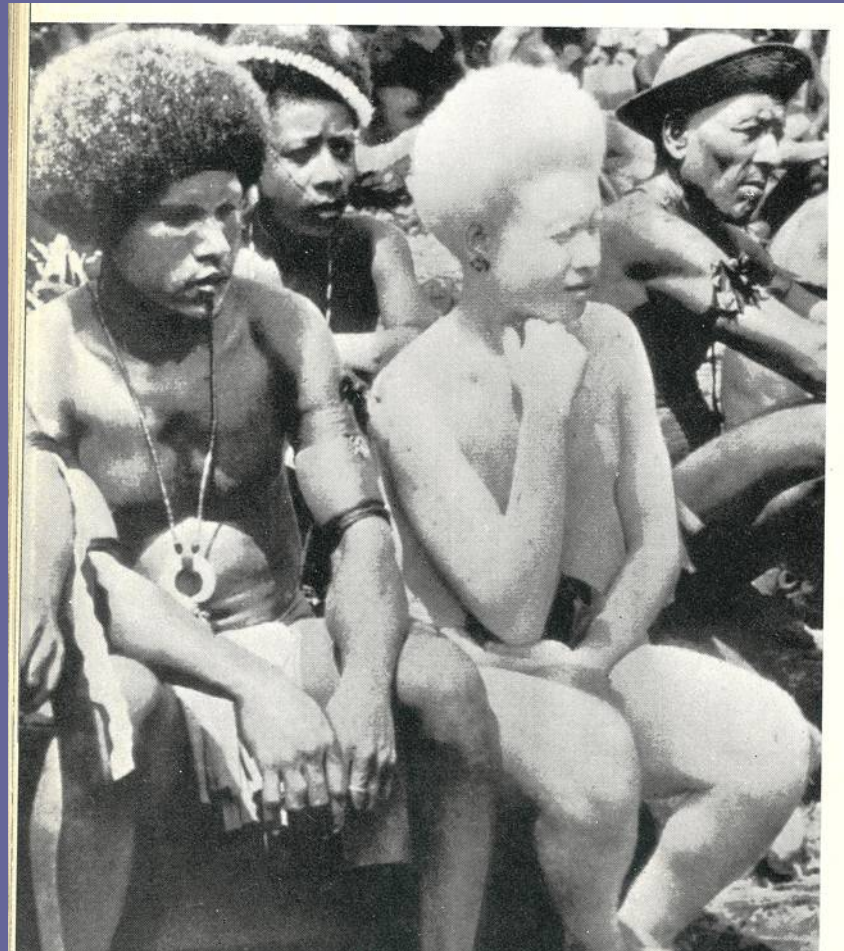
An obscure Egyptian princess, a “daughter of Pharaoh,” rescued the baby Moses from his watery cradle. Below: a stylized wall painting of such a princess.





AN ALBINO MELANESIAN sits among dark fellow tribesmen at a Trobriand Island feast. He is genetically unable to produce melanin, the protective pigment that colors skin, eyes and hair.

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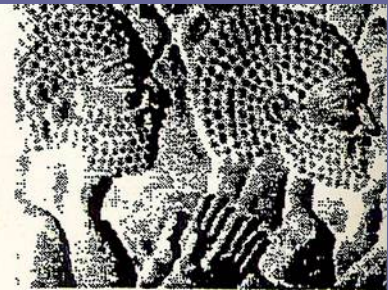
AN ALBINO MELANESIAN sits among dark fellow tribesmen at a Trobriand Island feast. He is genetically unable to produce melanin, the protective pigment that colors skin, eyes and hair.

Oppression.

Conquerors of Jewish regions clearly depicted their Jewish captives as Africoid with nappy hair, peppercorn styled like that of Buddha's. Stone reliefs at King Sennacherib's palace (700 B.C.) at Nineveh in Babylon show nappy Judean captives being escorted by their equally nappy Assyrian conquerors to King Sennacherib.⁴

An ancient tribe of Afrikan Jews which survives to this day, and is still Black, is the Beta Israel, commonly called "Falasha" in Ethiopia.⁵ Being the most ancient and authentic of Jews, they are living history. A *New York Times* editorial (3/2/84)

described them as "a lost tribe that has kept its identity for more than 2,000 years in a remote corner of Africa." According to their own accounts, the Jews were plagued by leprosy. This supports their being Afrikan people. "We know from their own accounts that the Jews were eaten up with leprosy, and may see in that fact good ethnic evidence for their being of the ancient African stock."⁶



Jewish Captives , Blacked Out Through Whitewash, Pg. 70



A nappy Jew. The original
Jews were nappy and Black.

Jewish Captives , Blacked Out Through Whitewash, Pg. 9



Top: Assyrian soldier drives Jews into captivity. The Assyrians conquered Israel in the eighth century B.C. Some Jews were deported but the king of Assyria brought new settlers into the country who intermarried with the remaining Israelites.

Below: Assyrian soldier pulls a captive Judean. The bas-reliefs of the siege of Lachish, from which this is a detail, are virtually the only depiction of the Jewish people in antiquity. Note the differences in hairstyles between the two.

Below right: Elaborate Egyptian wig with a mass of light-colored curls on top of small braids. It is made of human hair and would have been worn on festive or official occasions (New Kingdom dynasties, 1550–1070 B.C.).

Judgment; Plague.

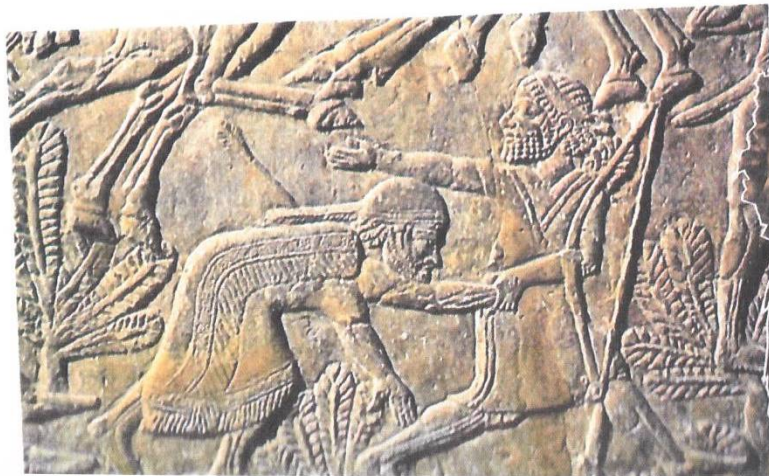
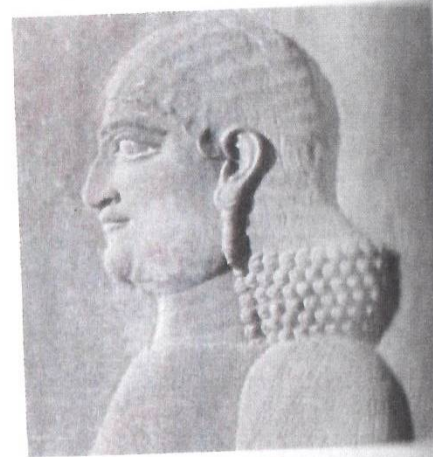
hair Threadlike growth covering the human body, especially the head. Hair styles have meaning in every culture. This was true of the Hebrews and of the first-century world in which the Church began.

OT CUSTOMS AND THEIR MEANING

In ancient Israel, both sexes let their hair grow long. Men notable for their hair are Esau, whose entire body was "hairy" (Gen. 25:25; 27:11); Samson, whose hair was associated with his strength (Jdg. 13:5); and handsome Absalom, whose very long hair was much admired (2 Sam. 14:26). In contrast, Elisha's baldness made him vulnerable to insults (2 Ki. 2:23).

The hair of both sexes was carefully dressed. The Talmud speaks of hairdressers who plaited the hair or braided it. Samson's hair was plaited in seven distinct

was completely shaved and offered to God as a sacrifice

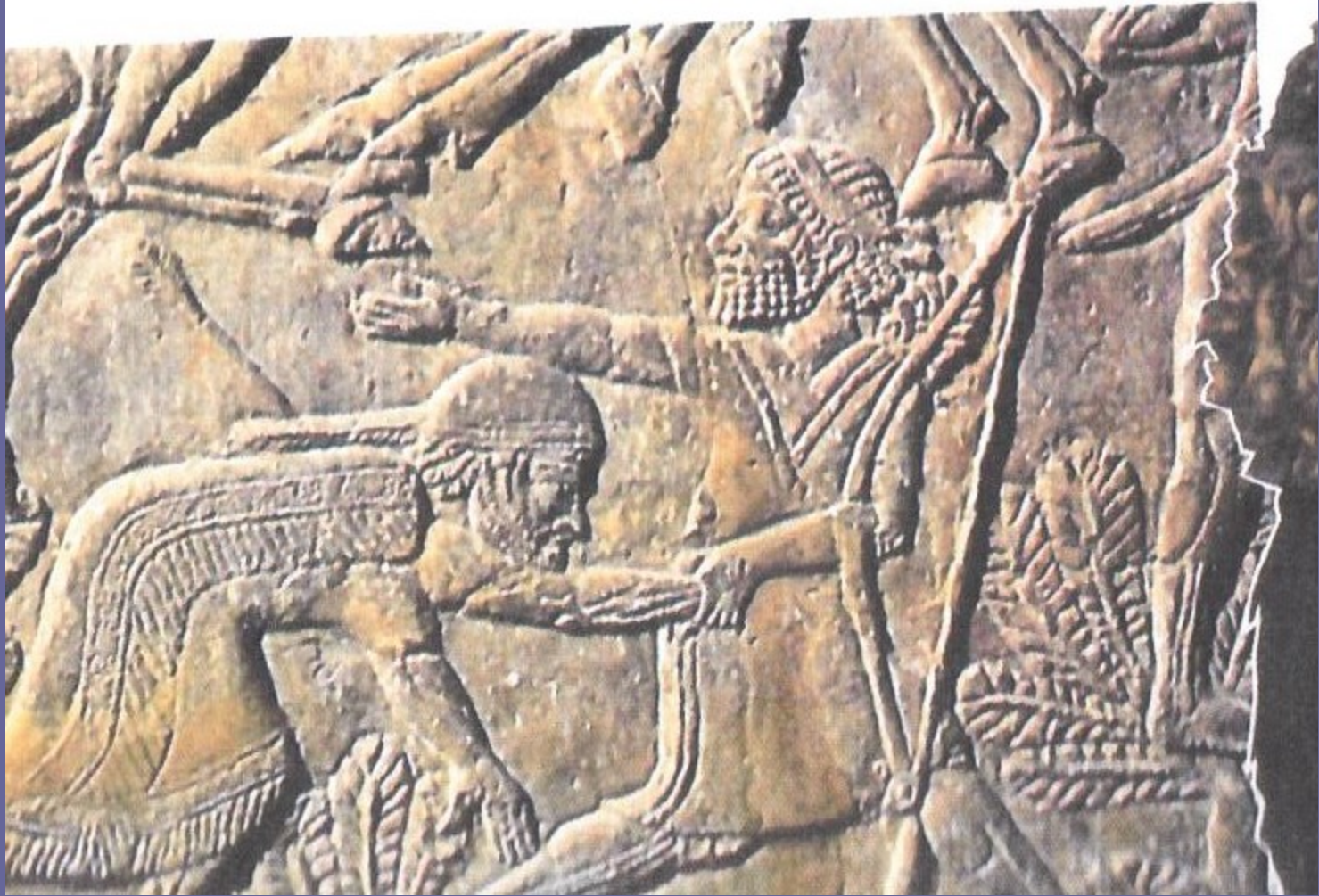


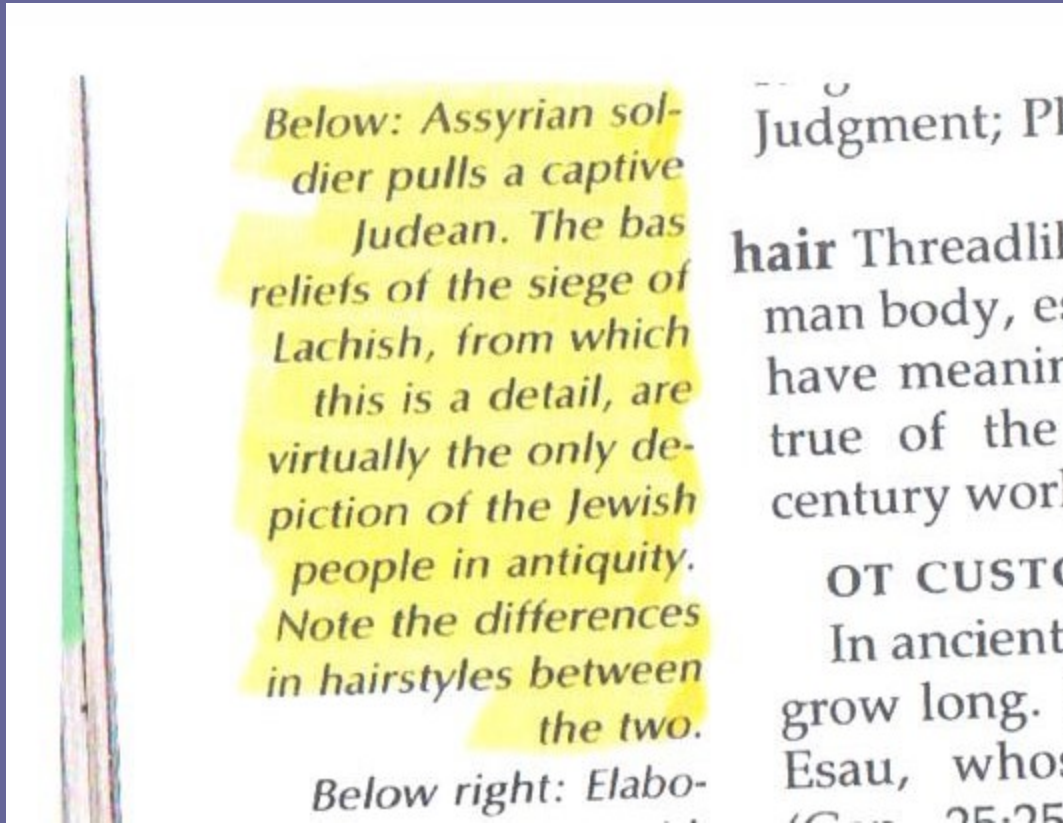
Assyrians Captives

Revell Bible Dict. Pg. 462

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Below: Assyrian soldier pulls a captive Judean. The bas-reliefs of the siege of Lachish, from which this is a detail, are virtually the only depiction of the Jewish people in antiquity. Note the differences in hairstyles between the two.

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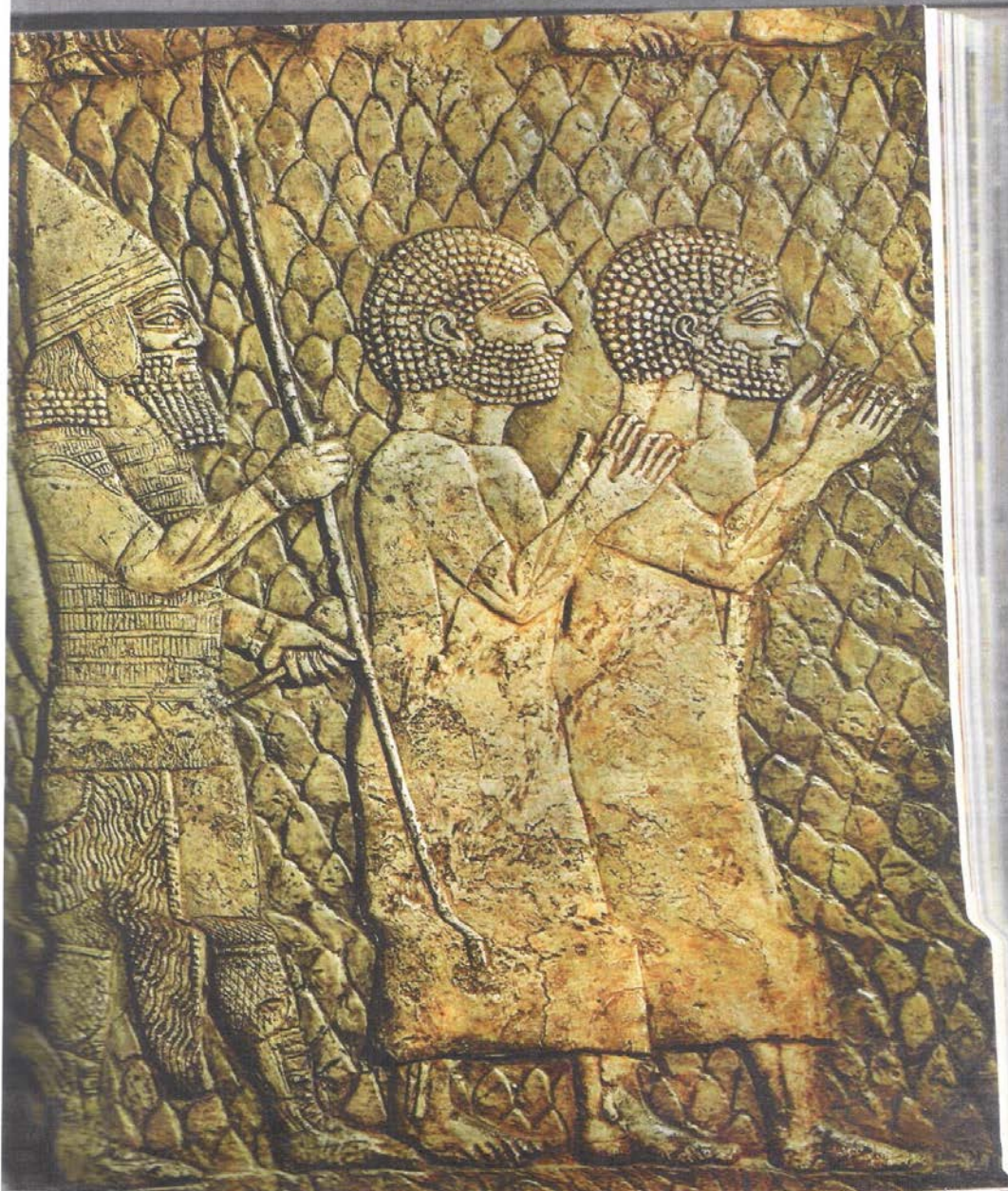
*Therefore, thou son of man,
prepare thee stuff for
removing, and remove by day
in their sight . . .*

EZEK. 12:11

To express the suffering that the coming exile will impose upon the people of Judah and their leaders, the prophet, complete with exile's baggage, publicly enacted the fate of the deportees. The "stuff for removing" (baggage) consisted of the bundles of personal possessions carried by exiles on their backs—"in their sight shall thou bear it upon thy shoulders" (Ezek. 12:6). Such bundles are featured prominently in Assyrian reliefs, the Assyrians being the first to introduce systematic mass deportation—a policy that was later adopted by the Neo-Babylonian Empire (page 530). Shown at the left is part of a relief from the palace of the Assyrian monarch Ashurbanipal (668–630 B.C.) at Nineveh. Three exiles, two men and a boy, are being driven along by an Assyrian soldier with a staff in his hand.

Assyrians Captives

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Assyrians Captives

instated pagan altars and even restored the abomination of human sacrifice. Inside the Jerusalem temple he placed an image of Ishtar, the Assyrian goddess of love and war, associated with the planet Venus. In her name, priests and male worshipers engaged in ritual sex with "holy" prostitutes housed in the temple, a practice that was supposed to promote the fertility of crops, herds and families. Statues to the sun-god Shamash, the moon-god Sin and other deities representing heavenly bodies were erected within the

"Sennacherib king of Assyria came up against all the fortified cities of Judah and took them" (Is. 36.1). This sculptured wall at Nineveh records the fall of Lachish, a major Judean city, and the capture of two defenders. Assyria's army, larger than Israel's, was likely the Near East's most adept in the art of siege warfare.

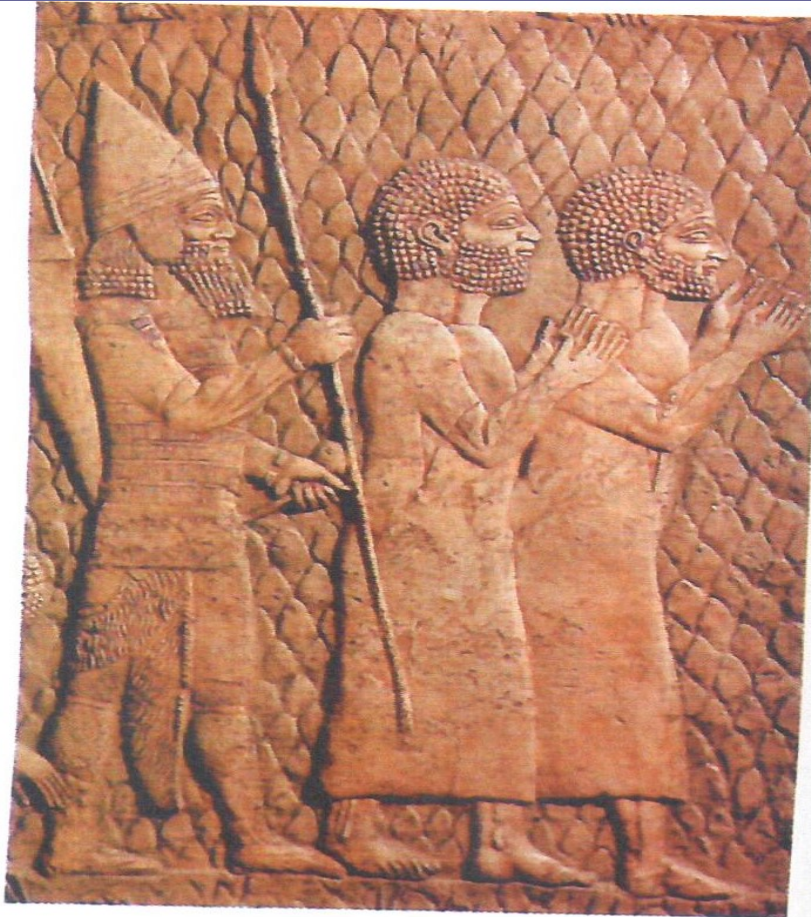


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Assyrian guard escorts two captive Judeans to King Sennacherib. Detail of the Battle of Lachish (701 B.C.) relief at Nineveh. Elite corps of guards figure importantly in several biblical events (see 2 Ki. 11:4-8; 25; Jer. 52; Mt. 27:62-28:14; Lk. 22:4,52; Phil. 1:13).







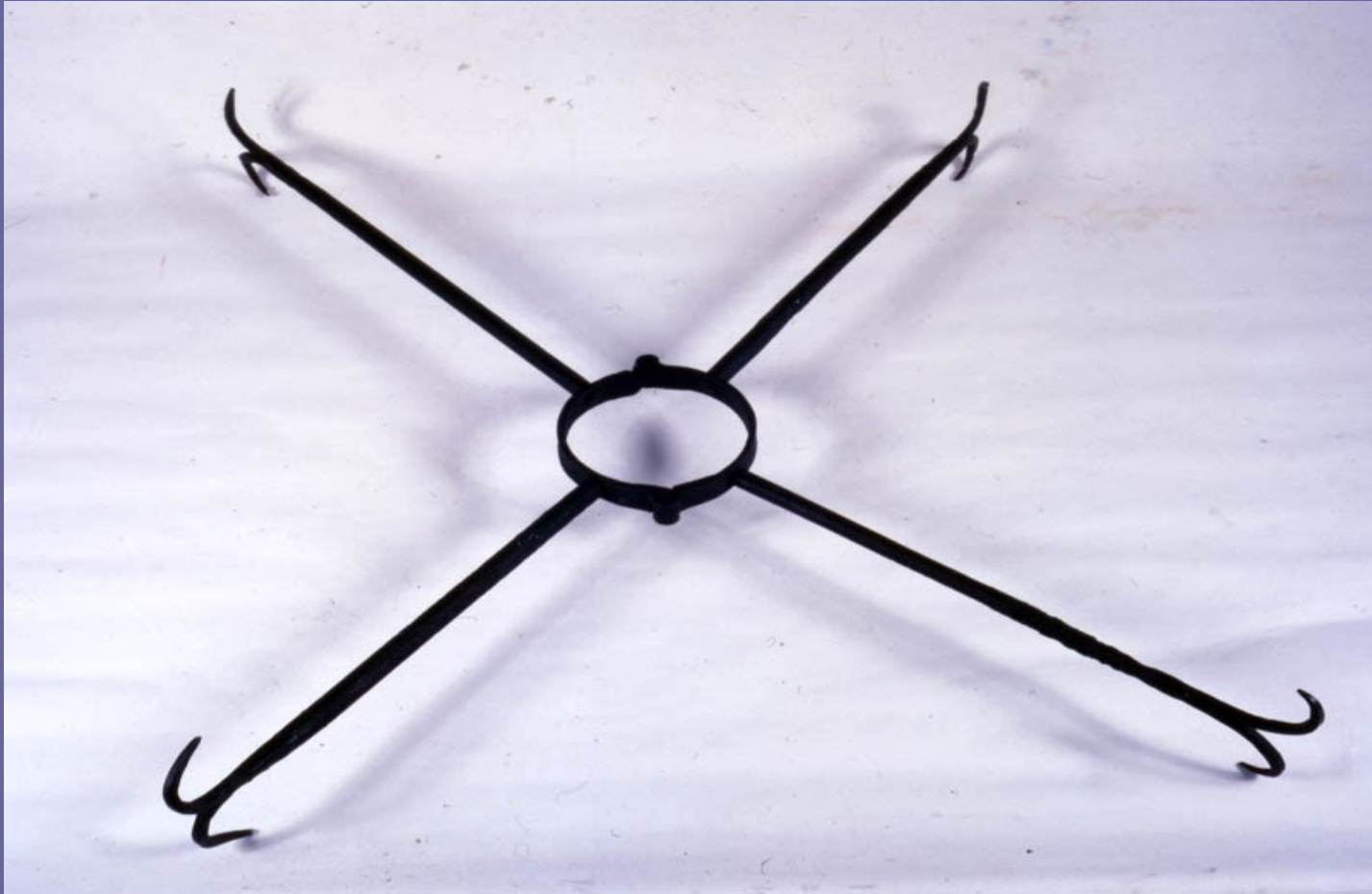


Image 100: The manufacture of the iron chain links, with the iron chain links, for the repair of the iron chain.





introduces their life.' And an Drake, spoke he recorded in a chat about tyage were sold; somebody, he's repugnant thing I like. But left a net paid of not make hay of the merchant was right to a shaft a coat of

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18th century Englishmen. Small black boys were much sought after as pets by ladies of fashion; slaves were sold openly at auctions; and freed or discarded blacks swelled the ranks of the poor and destitute in London, Bristol and Liverpool. The gruesome accessories of the slave trade were on display in shop windows: 'chains and manacles, devices for forcing open Negroes' mouths when they refused to eat, neck-rings enhanced by long projecting prongs ... thumbscrews and all

Slaves in iron and padded these drawings record facial markings on West Indian slaves (far left) and three modes of punishment for recalcitrant slaves (top and below) - a mask, neck-lock and neck-ring. The last was drawn from a specimen owned by William Wilberforce, England's leading opponent of slavery and the slave trade.

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As the private slave merchants prospered, they bought, among other things, public recognition through philanthropy; Brian Blundell, twice mayor of Liverpool, founded



capital made in the built some of our human flesh and

the British slave and Liverpool. e 18th century, as the principal ps sailed for the d of the century, igned little ig to one auth- glish trade in he whole slave ns. Liverpool's 1700 to 34,000 were carrying i turnover of Eric Williams annual profit £300,000. ealth,' wrote ay be said to istributing to inhabitants; a merchant . tonishment or has from that almost



Slavery items

History of Slavery, Susanne Everett, Pg. 64-65

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Slaves imprisoned and punished: these drawings record tribal markings on West Indian slaves (far left) and three modes of punishment for recalcitrant slaves (right and below) - a

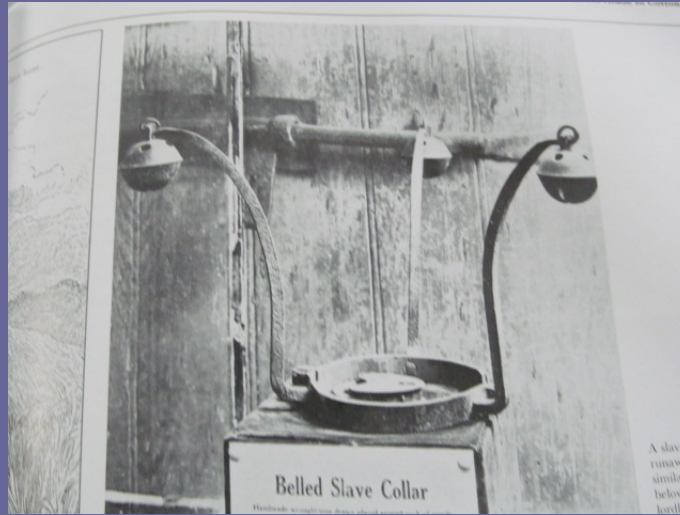
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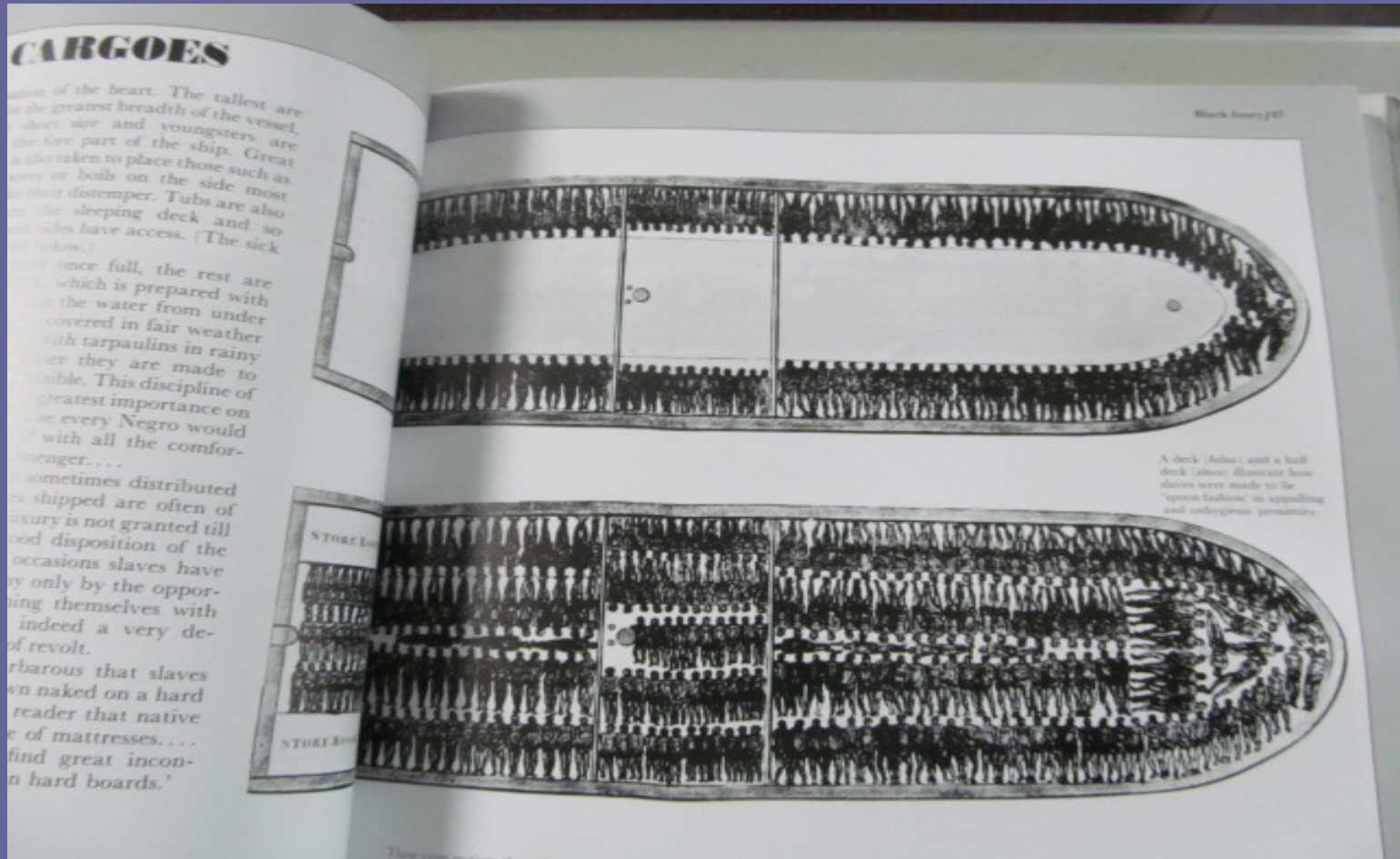
the slaves returned home . . . the voyage were only deducting . . . left a net bal . . . se, the gamble . . . not paid off . . . merchant, was . . . he *Enterprise*, . . . t a cost of . . . eturn home . . . urvived the . . . bout £62 a . . . uite various . . . amounted . . . one writer . . . ,' adding . . . es was to . . . ich.' . . . minently . . . he 18th . . . nally to . . . s or its . . . of those

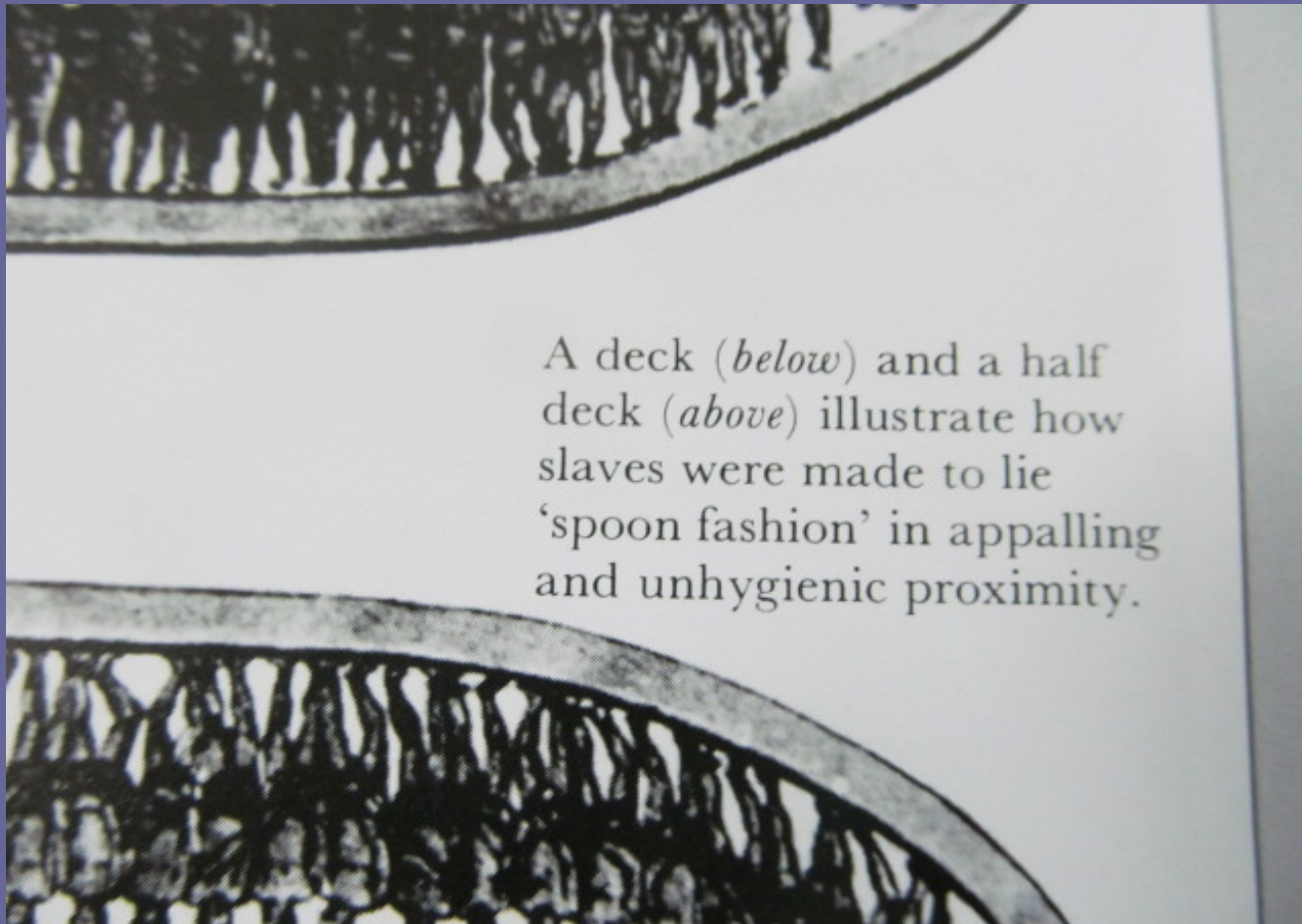
Slavery items

History of Slavery, Susanne Everett, Pg. 121

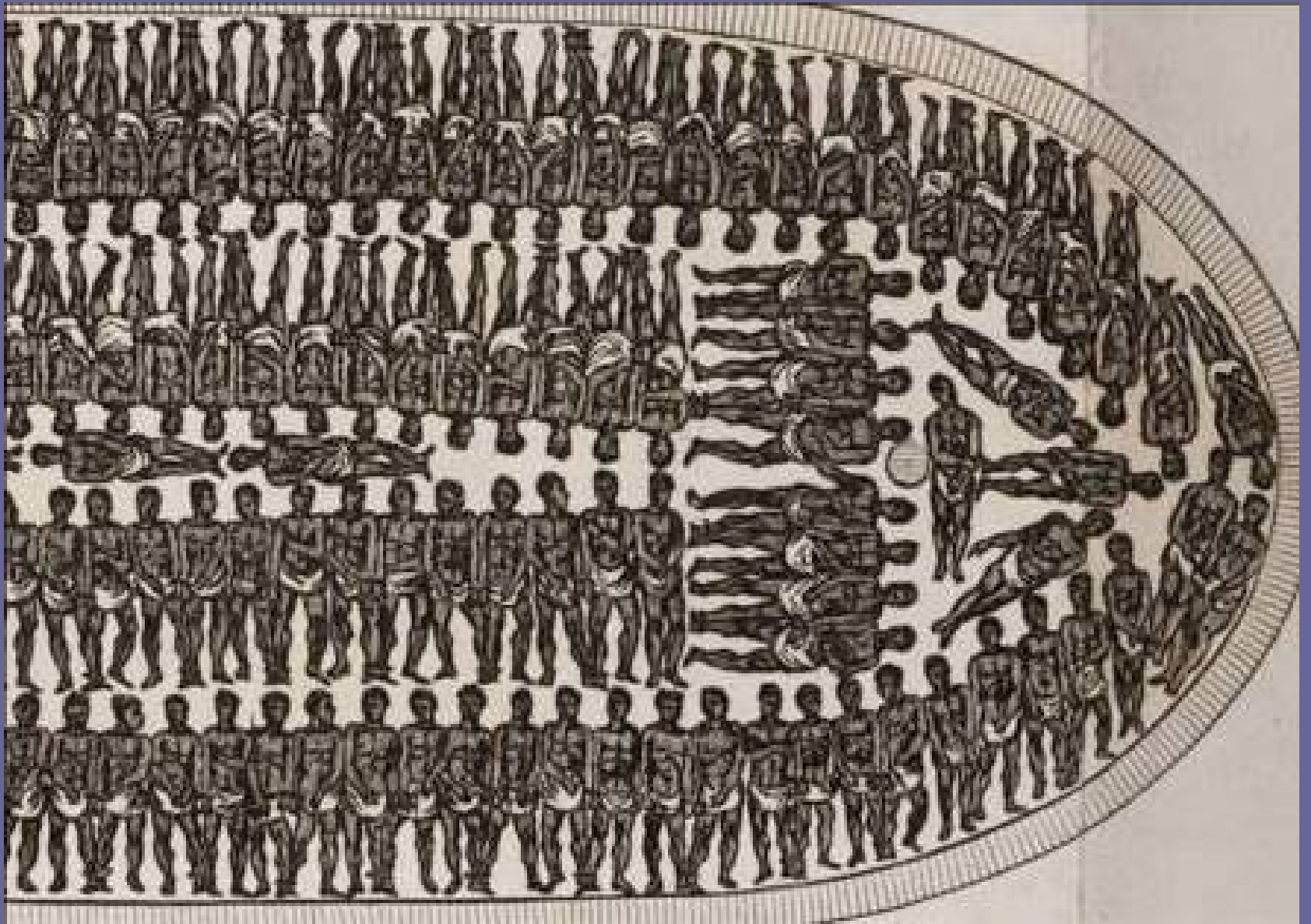


•Slavery items History of Slavery, Susanne Everett, Pg. 47



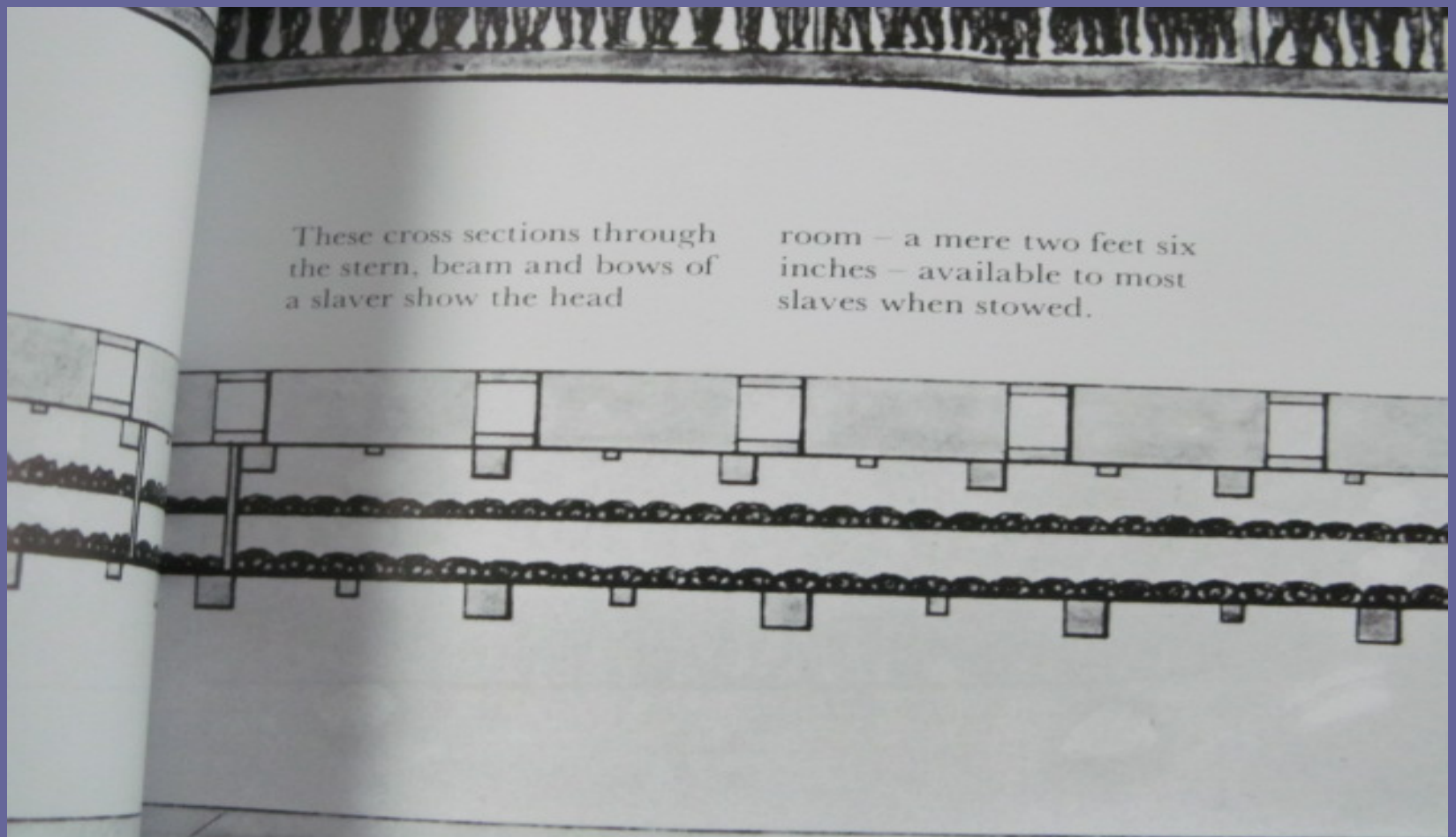


A deck (*below*) and a half deck (*above*) illustrate how slaves were made to lie 'spoon fashion' in appalling and unhygienic proximity.



These cross sections through the stern, beam and bows of a slaver show the head

room – a mere two feet six inches – available to most slaves when stowed.



TO BE SOLD & LET
BY PUBLIC AUCTION,
On MONDAY the 18th of MAY, 1829
 UNDER THE TREES,
FOR SALE,
THE THREE FOLLOWING
SLAVES.

VIZ.
HANNIBAL, about 30 Years old, an excellent House Servant, of Good Character.
WILLIAM, about 35 Years old, a Labourer.
NANCY, an excellent House Servant and Nurse.
 The MEN belonging to "LEECH'S" Estate, and the WOMAN to Mrs. D. SMIT

TO BE LET,
 On the usual conditions of the *H&P* finding than in Food, Clo' in' & Medical

MALE and FEMALE
SLAVES,

BY SOLD SEPARATELY.
ROBERT BAGLEY, about 20 Years old, a good House Servant.
WILLIAM BAGLEY, about 18 Years old, a Labourer.
JOHN ARMS, about 18 Years old.
JACK ANTONIA, about 40 Years old, a Labourer.
PHILIP, an Excellent Fisherman.
HARRY, about 27 Years old, a good House Servant.
LUCY, a Young Woman of good Character, used to House Work and the Nursery.
ELIZA, an Excellent Washerwoman.
CLARA, an Excellent Washerwoman.
FANNY, about 14 Years old, House Servant.
SARAH, about 11 Years old, House Servant.

Also for sale, at Eleven o'Clock,
 Fine Rice, Gram, Paddy, Books, Muslins
 Needles, Pins, Ribbons &c. &c.

AT ONE O'CLOCK, THAT CELEBRATED ENGLISH HORSE
BLUCHER,

ADDISON PRINTER GOVERNMENT

•Slavery items History of Slavery, Susanne Everett, Pg. 70

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among
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James C. [unclear] 1832

plantation owners. 'A good
field Negro,' reads one
line, 'breeds fast.'

John An Excellent field Negro breeding fast	90
Jarah Drives trap gang lame of 1 arm	35
Quashba Much afflicted with phthisical Complaint	25
Rachael Good field Wench	90
Blanch Ditto and Frank Turner	70
Ann Ditto & Ditto	70
John An Excellent Still Woman	100
John Good from Rheumatic Complaint	60
Cooba Good field Negro breeds fast	100
Gracy Ditto at present sickly	50
Leah Ditto do	40
Hatty Ditto breeds fast	100
Charlotte Ditto	90
Annella Ditto	80
Annella Ditto	110
Phaber Ditto at Times Phthisical	75
Sally Ditto has been dropping of late	60
Lizzy An Indifferent & often Complains	40

•Slavery items History of Slavery, Susanne Everett, Pg. 71

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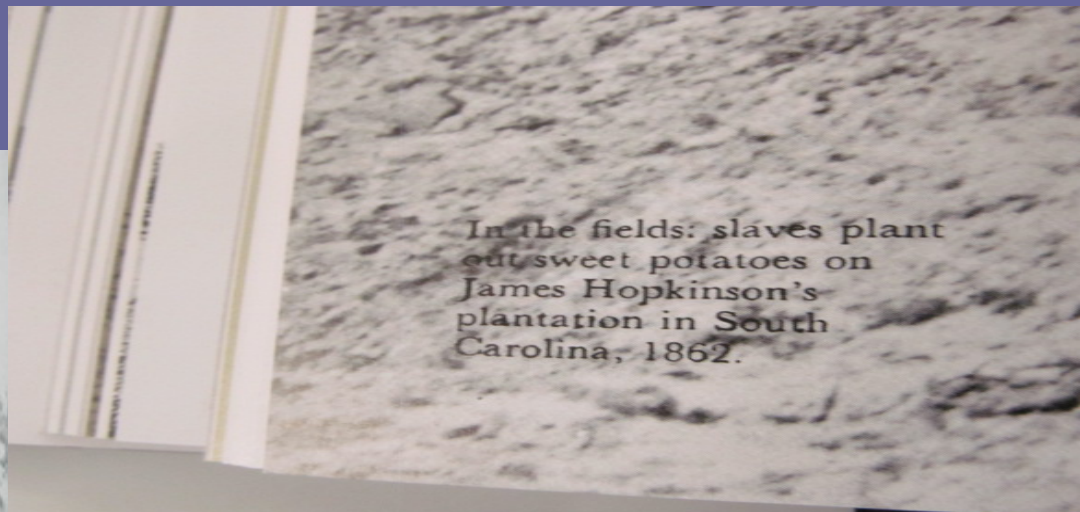
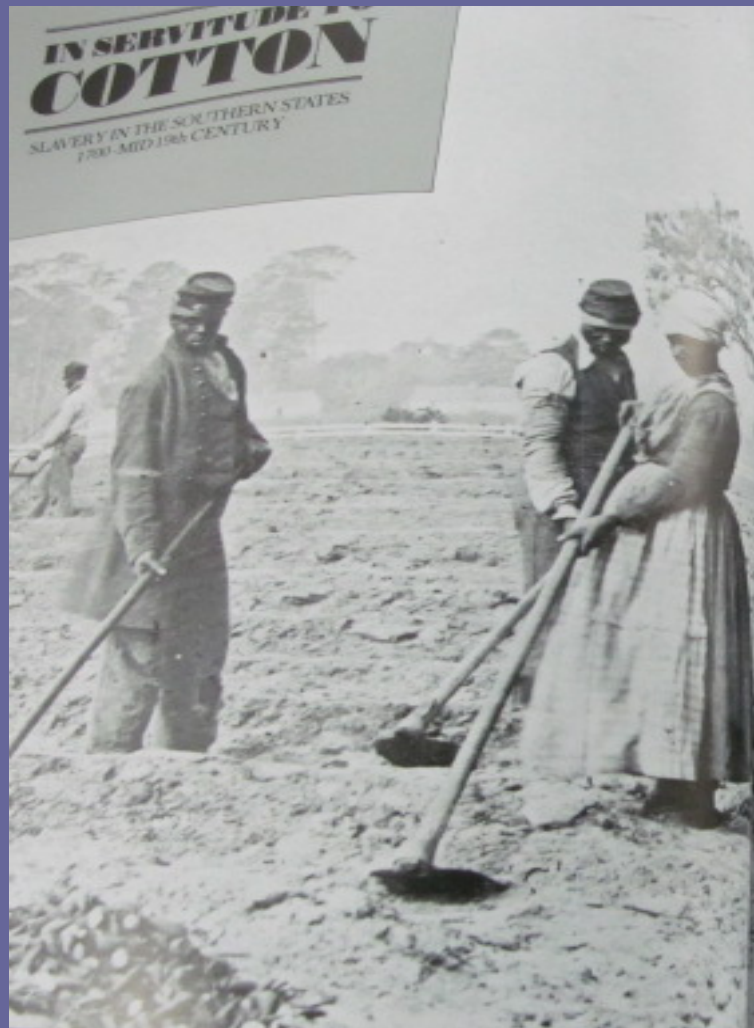
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The inventory of blacks on a West Indian plantation reveals in details (*below*) those qualities admired by plantation owners. 'A good field Negroe,' reads one line, 'breeds fast.'

90



•Slavery items History of Slavery, Susanne Everett, Pg. 94-95



Slavery items

History of Slavery, Susanne Everett, Pg. 94-95



Slavery items

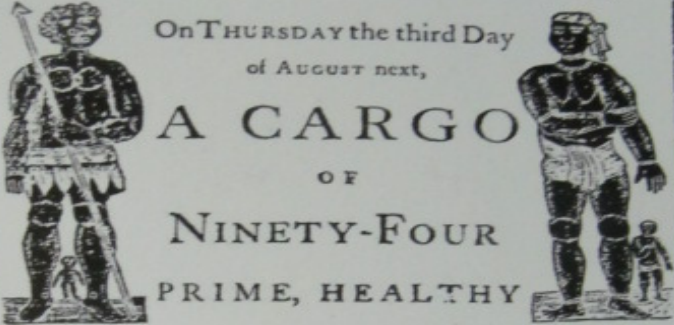
History of Slavery, Susanne Everett, Pg. 105

Charlestown, July 24th, 1769.

TO BE SOLD,

On THURSDAY the third Day
of AUGUST next,

A CARGO
OF
NINETY-FOUR
PRIME, HEALTHY



NEGROES,
CONSISTING OF
Thirty-nine MEN, Fifteen BOYS,
Twenty-four WOMEN, and
Sixteen GIRLS.
JUST ARRIVED,
In the Brigantine *DEMBIA*, *Francis Bare*, Master, from SIERRA-
LEON, by
DAVID & JOHN DEAS.

Slavery items

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Slavery items History of Slavery, Susanne Everett, Pg. 131



Returning from the field, Charleston, South Carolina.

55 PRIME NEGROES,

Accustomed to the culture of Rice.

By **LOUIS D. DeSAUSSURE.**

On Wednesday, 21st January, 1857, at *Market Street*
Chalmers Street
 will be sold in families, at 11 o'clock, A. M., in the city of Charleston,

An uncommonly prime gang of Rice-Field Negroes.

CONDITIONS:—One-third Cash. Balance by Bond, payable in two equal annual instalments, with interest, payable annually from day of sale, to be secured by a mortgage of the property, and approved personal security. Purchasers to pay for papers.

No.	Ages.		No.	Ages.	
1	50	trusty driver, full hand.	30	40	3-4 hand <i>last hand</i>
2	40	prime	31	50	1-2 hand, plantation cook
3	20	"	32	22	prime
4	16	3-4 hand, cart boy <i>knock knee</i>	33	6	6 months
5	9	<i>supple in one leg</i>	34	20	prime
6	6		35	1	
7	2		36	23	prime <i>4000000</i>
8	60	1-2 hand	37	35	prime, trunk minder <i>200</i>
9	60	"	38	45	full hand, ploughman and wagoner. <i>3000000</i>
10	30	prime	39	55	1-2 jobbing carpenter
11	28	"	40	40	3-4 child's nurse
12	20	"	41	4	
13	25	"	42	20	prime
14	23	"	43	2	<i>3000000</i>
15	30	full hand & house serv't	44	50	full hand, complains. <i>4000</i>
16	14	house girl	45	23	prime
17	5	months	46	19	full hand, ploughman
18	35	prime hand, deaf	47	16	3-4 "
19	35	" trusty	48	13	1-4 hand <i>4000000</i>
20	15	3-4 prime girl	49	30	full hand, one eye
21	7		50	28	3-4 hand <i>3000000</i>
22	2		51	5	
23	20	prime	52	55	3-4 hand
24	1		53	50	1-2 hand, sick nurse, sickly
25	22	prime	54	20	prime
26	19	"	55	4	<i>2000000</i>
27	35	full hand			
28	7				
29	30	full hand, recently had dysentery.			

VALUE OF SLAVES 1834

Negro man Dick-fifty-five years old.....	\$200
Negro man Ransom-twenty-three years old ..	\$800
Negro man Alfred-seventeen years old.....	\$500
Negro girl Carlot-three years old.....	\$200
Negro woman Dovey-twenty-five years old...	\$460
Negro boy Sandy-seven years old.....	\$300
Negro woman Hannah thirty-seven years old.	\$300
Negro man Jansen twenty-one years old	\$800
Negro woman Jane twenty years old.....	\$600
Negro girl Sophy two and a half years old.....	\$100
Negro boy Logan sixteen years old.....	\$800
Negro boy Joseph eleven years old.....	\$450
Negro girl Harriet one year old.....	\$150
Negro boy John seven years old.....	\$300
Negro girl Caroline five years old.....	\$250
Negro girl Ellen three years old.....	\$200

Slave Owners of Perry County Missouri
 1834 Tax List

Abernathy, Jonas. Estate 116.
 Appraisal

**KEEPING
THE COMMANDMENTS**



MATTERS

#Yep

DEUT 28:15-68

